

AMST
169

THE
UNREASONABLENESS
OF A
SEPARATION
From the
New Bishops:
OR,
A TREATISE
OUT OF
Ecclesiastical History,

SHEWING,

That although a *Bishop* was unjustly deprived, neither
He nor the *Church* ever made a Separation; if the
Successor was not a *Heretick*.

Translated out of an ancient *Greek Manuscript*
in the Publick Library at *Oxford*, by
Humphrey Hody, B.D. Fellow of *Wadham College*.

L O N D O N,

Printed by *J. Heptinstall*, for *Henry Bortlock*, at the
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Viro

Summo, Sapientissimo, Sanctissimóque,

R. R. in Christo Patri ac Domino

D^{no} J O H A N N I,

Divinà Providentià

Archiepiscopo *Cantuariensi*,

Totius *Angliæ* Primati & Metropolitano,

ANTISTITI verè ORTHODOXO,

Traçtatum hunc contra Schisma,

Sincerissimo affectu,

Animóque Pacis ac Tranquillitatis Ecclesiæ

cupientissimo,

è tenebris suis jam editum,

Reverentià maximâ, quâq; par est humilitate,

Dicat consecrâtque

HUMFREDUS HODIUS.

JOHANNES

Divini Providentia

Archiepiscopo Cantuariensi

Totius Angliae Episcopi & Metropolitani

ANTISTITI VERO ORTHODOXI

Tactatum hunc contra Schismata

Sanctissimo affectu

Animosae Pacis ac Tranquillitatis Ecclesiae

cupientissimo

et ceteris suis parvulum

Reverentia maxima, quod per est humiliter

Dicitur consecretus

HUMFREDUS HODIUS

T H E P R E F A C E.

THE Greek Manuscript, from which this Treatise is translated, is in that part of the Publick Library at Oxon, that is called the Baroccian; the CXLII^d in number, according to the order those Books are set in at present: where it may be seen by any, that either out of Curiosity may desire satisfaction; or have any Suspicion, that the whole may be an Imposture, or any part of it an Interpolation. For as for the exactness and fidelity that has been used in this English Interpretation, we appeal to the Original Greek; which is now in the Press, and will speedily be published with a Latin Version.

'Tis very likely that this at Oxford is the only Copy of this Book now remaining in the World. And that it should be preserved till our Times, and yet hitherto be overlooked; and at this very Juncture be taken notice of, and so opportunely brought to light, seems to be more than a fortuitous Hit; it appears to have something of *τὸ Θεῖον* and a singular Providence in it. God grant, it may have that good effect upon those unsatisfied persons of the Church of England; which so many examples and authorities of Antiquity (that Antiquity, which they profess to imitate, and pretend to allege) may give us reason to expect. Surely no uncharitable aspersions of Time-serving, courting Preferment; or the like, that might be cast upon any that should write now in this Cause, can take

The Preface.

place against this Author, so remote from the present Age
and Controversie.

'Tis pity we cannot know, whom we are obliged to for this Excellent Tract. There's no Name prefixt before it; nor any Characters in it, that may lead us to a probable conjecture about the Author. But for his Age, without question he lived 6000 Years ago: Seeing that the last History he produces, is in the XII Century; and the latest Author he cites, was in the beginning of the XIII. And as to his Authority and Credit, though we need be less concerned about that, because he relates every thing from the Testimonies of others; and much more than is here said, may be easily made out from approved and authentick Historians: yet He himself appears to have been no inconsiderable person, and, I believe, no less than a Bishop.

That this Treatise was a Sermon, may be manifestly discover'd from two passages in the 18th and 19th pages; where he addresses himself to his Auditor, and not his Reader. And the bulk of it is agreeable to a Greek Homily. And that the Author liv'd under the Jurisdiction of the See of Constantinople, will be granted without difficulty; because he has confin'd himself to the Histories in the Succession of those Patriarchs, and from his own words, page 22. That from five Constantinopolitan Bishops the Ordinations of all the Clergy were conveyed down to his time.

The occasion of composing our MS. seems to have been this. A Patriarch of Constantinople (right or wrong) was deposed, and another preferred to the See. Upon this some Friends and Dependants of the Deprived began to make a Party, and stir up the people to a Schism: growing out, That the former was still their genuine and Canonical Bishop; that

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that it was sinfull to have Communion with the New one; and that all his Ordinations would be invalid. Whereupon our Author, probably one of the Bishops that assisted at the New Patriarch's Consecration (forty or fifty were often present on such occasions) one that had a tender concern for the Peace of the Church, and was apprehensive of the sin and danger of such a Separation, made this Historical Discourse to the People, as 'tis credible, in the Cathedral Church of Sophia; wherein he has included all the memorable and parallel examples, that had happen'd to that See within the space of near a thousand years.

He allows those Advocates for a Separation all that they would have; he puts the case with all the advantage on that side. Admit; that the deposed Bishop was unjustly deprived; suppose, that the New one was uncanonically promoted: even in these circumstances, if he was not a Heretick, neither the People nor the ejected Patriarch himself ever refused Communion with him; the sufficiency of his Ordinations was never question'd by any Council; there was no Precedent for Schism upon those accounts in all the History of the Church; the Concord and Tranquillity and Prosperity of the Whole were of more consideration in those Ages, than private Interest or hidden Resentment, or the more tempring Pleasure of being Head of a Party.

God forbid, that the Case thus stated by our Author should be thought parallel to that of our New Bishops; or that this Book should be now publish'd, as if they needed that kind of defence. But we propose and recommend our Treatise as an Argumentation a fortiori. If in the cases of Unjust Deprivation and Uncanonical Succession a Separation is without Example in Ecclesiastical Story; how inexcusable will they be, that shall make Faction and Schism, where neither of those hard circumstances can be found.

The Preface.

As to the Exception of S. Chrysostom's Case ; which, it seems, could not be comprehended in so short a Discourse, and was put off therefore by our Author to a particular Disquisition ; which, if ever it was publish'd, is either lost or yet undiscover'd : We must confess there was something singular in the misfortune of that great and popular Man. The Western Churches did a long time refuse Communion with some Bishops ; that out of envy and malignity, by sinister interpretations and the falsest calumnies, deprived Him of the See, and the Church of one of the best Prelates it ever had : Those men they justly detested, as the actors and contrivers

* *Ἡ δὲ ἐκείνου τῶν ἁποστατικῶν ἀναστάσεως ὁ Βασίλειος.*
Pallad. p. 80.

of a good Patriarch's ruin : for the * Emperor (the Civil Power) was blameless in a manner, and but passive in the business.

Thus it was in the West at a distance, in which case the renouncing Communion was only, as it were, a breaking off a Correspondence. But how were matters carried nearer home ?

* *Ἐποίησαν μὲν ἀδελφίας καὶ συνίαντες τὸ ὅτι ἡ Ἐκκλησία ἐκ ἐμείσθησαν οὐκ.* Theod. C. 5.
L. 34.

'Tis well known, that most of the Eastern Bishops, though they * would not be accessory to that unjust Deprivation, however were not so far transported as to make a Schism in the Church. But then the Populace of Constantinople, they were so enraged at it, that they not only forsook, but (like Recusants, or a Rabble ?) set fire to the Church,

† *Τὴν αὖτις τῆς Συνοδου ἱερουσίας.* Socrat. VI. 8.

which took hold also of the † Parliament House, and laid it in ashes. But as that case is quite foreign to this of our New Bishops ; so was the Separation no less contrary to the Spirit of S. Chrysostom.

That Good Man (as a Bishop that was then present, has related it) when he saw he must be deposed, advised and charged

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charged the Bishops his Friends
more than once; * That as they
loved Christ, none of them should
leave his Church upon his ac-
count: † That they must keep
Communion with his Deposers,
and not read and divide the
Church. And he enjoy'd some
Devout Women, that attended
there, That * as they hoped to
obtain mercy from God, they
should pay the same Service and
Good-will to his Successor by a fair Election, that they had done to himself:
† FOR THE CHURCH
COULD NOT BE WITHOUT
A BISHOP. How could he, if

* Pallad. vita Chryl. p. 67.
Εἰ μάλιστα ἔχουσιν, μὴ ἀ-
πολείπῃ τὴν ἐκκλησίαν Ἑλλησμένην.

† p. 69. Καὶ τὸν αὐτὸν, ἵνα
καὶ ἡμεῖς τὴν Ἑκκλησίαν

* Pall. p. 90. Οὐκ ἔστι
νόμιμον.

† Οὐδ' ὁ Νικηταὶς ἡ Ἐκ-
κλησία ἀπὸ τοῦτον ἔστι.

he had now been alive, have more clearly and expressly given
his opinion in our Case. If a man, otherwise never so worthy,
will acknowledge no duty to the Civil Magistrate, which pro-
tects him; if he shall refuse to act in his Function; if he
will not be the Bishop, somebody else must be: For the
Church cannot be without a Bishop. This is not being
deprived, but relinquishing; and a Successor does not invade,
but is placed in the Chair by the united Efficacy of Ca-
nons, Law, and Necessity.

'Tis supposed the Reader knows, that for several Ages the
Greek Churches have erroneously maintain'd, That Adorati-
on is to be paid to the Images of our Saviour; and therefore
needs not be offended at one or two passages in this Treatise,
to which it is now time to dismiss him.

ΑΤΑΡΑΧΗ

R. B.

Imprimatur.

Georgius Royse,

July 6th.
1691.

R. R. in Christo P. ac
D^{no} D^{no} Johanni Ar-
chiepisc. Cantuariensi
Sacri Domest.

This I suppose the Reader knows, that for several Ages the
Greek Churches have erroneously maintained, That Adultery
is to be put to the Images of our Saviour; and therefore
needs not be offended at one or two passages in this Treatise
to which it is now time to himself him.

ERRATA

Pag. 13. L. 10. read *He's* constr'd by. P. 19. L. 13. read, *Synodum* or.
P. 21. L. 16. read *Moslem*. P. 21. Marg. L. 7. read *Beggar*.

T R E A T I S E

Out of Ecclesiastical Histories, concerning such as at several times have been promoted to the Patriarchal See contrary to the Canons, the rightfull Patriarchs being depos'd and yet living. Amongst whom we may observe, that not one of those that were unjustly depos'd, did ever separate himself from the Communion of the Church upon the account of his being depos'd; provided that he, that was uncanonically promoted after him, was Orthodox. Excepting onely the *Case of Chrysostome*, which requires a particular Consideration.

THE great *John Chrysostome*, a most holy and excellent person, living within the Jurisdiction of the *Antiochian See*, was ordain'd Deacon by *Meletius* Patriarch of *Antioch*. This *Meletius* having formerly been made Bishop of *Sebastia* by the Arians, and afterwards translated to the Throne of *Antioch* by the Suffrages both of the Arians and Orthodox, *Eustathius* [late Bishop of *Sebastia*] being yet

in banishment, was nevertheless because of his Orthodoxy both accepted by and beneficial to the Church. Even the great *Basil* was ordain'd Deacon by the said *Meletius*.

Now *Chrysostome* being call'd from *Antioch*, and seated upon the Throne of *Constantinople*, was afterwards unjustly depos'd, and thrust out of the City: and after him there was consecrated *Arsacius*, the Brother of *Nectarius*, who was Patriarch there before *Chrysostome*.

Ald. * This *Arsacius*, because of his Brother *Nectarius*'s jealousy towards him, had formerly sworn, that he would never accept of the See of *Constantinople*. So the *M.S.* which in this place is written erroneously.

* He held the Patriarchate 14 months, and, as cannot but be supposed, ordain'd Presbyters, Bishops, and Deacons; none of whom were rejected by the Church. After his

death the Blessed *Atticus* was consecrated, *Chrysostome* being yet alive and in exile. He raised a Persecution against those that adher'd to *Chrysostome*: and possessing the Patriarchate 20 years, was approved by the Church, both he himself, and those that he had ordain'd; no one being troubled or called in question upon the account of his Ordination. These things are deliver'd in the History of *Socrates*.

* From

* From *Atticus, Sisiniius*, [who succeeded him] deriv'd his Ordination; and by *Sisinnius Prælus* was consecrated Bishop of *Cyzicus*. Now if you would be certain that *Atticus* was own'd and receiv'd by the Church; the divine *Celestine*, Bishop of *Rome*, is a witness of that matter, who in an Epistle to *Nestorius*, praises and owns both *Atticus* himself, and *Sisinnius*, who was Patriarch after him; and ranks them as Patriarchs after *Chrysostome*. After *Sisinnius*, *Nestorius* was plac'd in the Throne. And the Third General Council did not narrowly examine into the promotions of those Patriarchs, or * about their Ordinations: but only deposing the Heretick *Nestorius*, it receiv'd and own'd all those that had been made Priests or Bishops by *Arsacius*, *Atticus*, and *Sisinnius*, and even by *Nestorius* too, provided that they profess'd the Orthodox Faith, and confess'd the Blessed Virgin to be *Θεοτόκος*, or the Mother of God.

* The words of the MS. are these. *Αὐτῶν Χρυσόστομος καὶ Ἀρσένιος καὶ Σισίνιος* Which in an uncommon acceptation of the word *Χρυσόστομος* may be thus translated. Now they that had been ordain'd by *Atticus*, ordain'd *Sisinnius*. For that *Sisinnius*, when *Atticus* died, the 10th of October, was only a Presbyter, and was consecrated Patriarch the 28th of February following; appears from *Socrat. lib. VII. c. 26.* See the Gr. and Lat. Edition.

MS. * *Καὶ οἱ Χρυσόστομος καὶ Ἀρσένιος*, i. e. or those that were ordain'd by them, as before.

After the Council, *Maximian* was consecrated Patriarch by such as had receiv'd their Ordinations from the aforesaid four Patriarchs. After him the Bl. *Proclus*, who deriv'd his Ordination from the same Hands, was advanc'd to that Dignity. These things are related in the History of *Zonaras*.

Now the Bl. *Proclus*, and not only he, but likewise *Maximian* before him, and *Atticus*, and *Sisinnius*, were receiv'd into Communion by S. *Cyril*. After *Proclus*, by the same succession of Ordination, *Flavianus* obtain'd the Patriarchate.

See now the Succession.

MS. * Οἱ δὲ Χρυσόστομος καὶ
Σιλβρίσι καὶ Χρυσοστόμῳ τὸν
Ἀρσάκιον οἱ αὐτοὶ πάλιν καὶ
αἱ τῷ Ἀρσάκι Χρυσοστόμου καὶ
Ἀρσίμου πάλιν αἱ τῷ Ἀρσάκι
καὶ Ἀρσίμῳ καὶ Σισίννῳ, αἱ δὲ τῷ
Σισίννῳ καὶ Προκλῳ. Which
may be thus translated. They
that deposed Chrysostome,
consecrated Arfacius; the
same, and those consecrated
by Arfacius, Atticus; those
by Arfacius and Atticus,
Sisinnius; and those by
Sisinnius, Proclus.

* The ythat depos'd *Chrysostome* consecrated *Arfacius*; the same, together with *Arfacius*, consecrated *Atticus*; *Arfacius* and *Atticus*, *Sisinnius*; and *Sisinnius*, *Proclus*; who, as I said, held Church-communion with S. *Cyril*.

Observe moreover, that *Severianus* Bishop of *Gabala*, and *Acacius* Bishop of *Berrhea*, who were the chief Authours of all the Calamities that befell *Chrysostome*, being

being afterwards * call'd in question by Pope *Innocent*, were neither depos'd nor reprehended by him; the Pope leaving their punishment to God.

Or, Discovered to Pope *Innocent*, MS. *ιμπαριδι-
τις*.

The Bl. *Flavianus* having condemn'd and depriv'd the Heretick *Eutyches*, the Emperour *Theodosius* commanded *Dioscorus* Patriarch of *Alexandria* to inspect and examine again into the matters between them. *Dioscorus* thereupon having call'd a Council at *Ephesus*, the second of that place, judg'd; condemn'd, depos'd and murder'd the B. *Flavianus*, contrary to all Ecclesiastical order; absolving *Eutyches*, and consecrating *Anatolius* in *Flavianus*'s room. You see that *Anatolius* was consecrated contrary to the Canons, seeing it was by *Dioscorus*, a Murderer and a Heretick, that espous'd the Cause and the Heresie of *Eutyches*. But observe further: *Juvenalis* Bishop of *Jerusalem*, *Basil* Bishop of *Seleucia*, * *Photius* Bishop of *Isauria* in *Epirus*, *Eustathius* Bishop of *Berytus*, *Thalasius* Bishop of *Cesarea* in

MS. * *Βασίλειος Σελανκίας, Φωτίος Ἰσαυρίας Ἡμετέρας* which is a mistake of the writer, and must be thus corrected. *Βασίλειος Σελανκίας Ἰσαυρίας, Φωτίος Τύρου*. i. e. *Basil Bp. of Seleucia in Isauria, and Photius Bp. of Tyre*. See the Gr. & Lat. Edit.

Cappa-

Cappadocia, and, in a word, all that whole Council concurr'd and acted with *Dioscorus* in the unjust ejectment of *Flavianus*, and the unlawfull Ordination of *Anatolius* in his place. Yet none of them were rejected in the Fourth General Council of *Chalcedon*; only *Eutyches* and *Dioscorus*, that persisted in their Heresie. For that Holy Synod concerned not it self about the Ordinations of uncanonical and illegal Patriarchs, but onely requir'd of every one the profession of the Orthodox Faith. Now that *Anatolius* was promoted against the Canons, Pope *Leo* attests; writing thus concerning him to the Emperour *Marcian*: *That therefore he would make no inquiry about Anatolius's Consecration, because he profess'd the Orthodox Belief.* These things are written in the Acts of the Second Council concerning *Flavianus*.

In the Reign of the Emperour *Anastasius*, when the Heresie of the *Acephali* was rise, the Emperour himself became addicted to it, and expell'd out of the City three Patriarchs; because they refus'd to embrace his false Opinion, and anathematize the Fourth General Council, and

communicate with *Severus*: the first, * *Euthymius*; the second, *Macedonius*, who

* So the MS. Εὐθὺμῳ. An error of the writer, for Εὐδοκῳ, as all Historians call him.

who succeeded him; (unlawfully indeed, but because he was an assertour of the Catholick Belief, he was not rejected by the Church, neither did *Euthymius* himself recede from his Communion) and the third, *Timotheus*; who himself likewise was unlawfully promoted in the room of *Macedonius*: who yet was not rejected by *Macedonius*, because he was a maintainer of the true Faith. Nay, even the great *Elias* Bp. of *Jerusalem*, embrac'd the Communion of all these three Patriarchs, when all were alive together; being troubled indeed at the ejection of him in possession, but receiving the Successour also, because of his Orthodox Faith.

The same Emperour *Anastasius* deposed and banished the said B. *Elias* from the See of *Jerusalem*, because he would not come over to his Heretical Opinion, and constituted *John* in his place: whom, because he publicly preach'd the Orthodox Belief contrary to the Emperour's Expectation, *Elias* in no wise rejected, but continued in Communion with him. And *Theodosius* and *Sabas*, those Reverend Fathers, the Heads and Chief of all the Monks of the Holy City, visiting and relieving *Elias* in his exile, both lov'd him and communicated with him, as an injur'd Patriarch;

and

and yet they communicated with *John* too, (that sat then in the Throne of *Jerusalem*,) as their Patriarch. And therefore the Names both of *John* and *Elias* were written in the sacred *Diptychs* of *Jerusalem*, in these words: *May the memory of Elias and John be everlasting.*

* *Written by Cyril of Scythopolis, c. 56, 57, &c. Cotelieri Ecclesiæ Græcæ Monum. Tom. III.*

These things are written in the * *Life* of the holy and great *Sabas*.

In the days of *Athanasius* the Great, *Maximus* the Confessor was Patriarch of *Jerusalem*. Now when a Synod was called at *Tyre* by the Emperour *Constantine*, to consider of the matters relating to *Athanasius*;

MS. * *Kai tō aīōi naīa-
Iwraimē, kai ēgguīw na-
radnaōiōis autō. I. e. had
condemned him when he was
absent: or, had condemned
him for not making his Ap-
pearance.*

and laying false things to his charge had * condemned and deposed him; *Athanasius* flies to *Maximus* at *Jerusalem*, *Maximus* thereupon calls a private Synod,

and repeals what was done by the Synod of *Tyre* against *Athanasius*, and restores him to his See, and establishes likewise the Doctrine of the

* *Acacius.*

Homoousion. Upon that the * Bishop of *Cesarea* in *Palestine* unjustly ejects *Maximus*, and sets up *Cyril* in his room, one that wasthen the chief

chief of the *Arian* Party; but afterwards becoming a Convert to the *Homoousion* (or Orthodox Faith,) he was willingly receiv'd and allowed as Patriarch by the Church, and was stiled, *The great*, and, *The holy Cyrill*. And observe that even *Maximus* himself did not withdraw from *Cyrill's* Communion; therefore both were acknowledged as Saints [*that is, had their Names in the Diptychs of the Church*] as both Assertours of the same Faith. These things are deliver'd in the *Life* of the great *Athanasius*.

In the Emperour *Justinian's* Reign, *Eutychius* of *Amasia*, being constituted Patriarch of *Constantinople*, a Man holy and belov'd of God, was unjustly depos'd and expell'd the City, and *John* was preferr'd to the See. But *Eutychius* did not upon that account separate himself from the Communion of *John*; and both therefore were receiv'd by the Church.

In the same Emperour's time, *Anthimus* Bp. of *Trebisond* was translated to the Sec of *Constantinople*. He being discover'd to be an Heretick, was depos'd by Pope *Agapetus*; who set up in his place the most holy *Menas*: But his Ordinations were allowed of, as valid.

Afterwards, when the Heresie of the *Monothelites* spread it self, and four Patriarchs successively, * *Sergius, Pyrrhus, Paul* and another, were of that Sect; and as it must needs be suppos'd, ordain'd and consecrated many: Not one so or-

* MS. Σεργίου, Πύρρου, Παύλου & ἑτέρου. Which is corrupted, the true reading being, Πέτρου in stead of ἑτέρου. i.e. *Sergius, Pyrrhus, Paul & Peter*. See the Gr. and Lat. Edition.

dain'd or consecrated, provided he relinquish'd and anathematiz'd his Heresie, was rejected by the Church; but all were receiv'd by the sixth General Council, and by *George*, Patriarch of *Constantinople*.

The Emperour *Justinian*, surnam'd *Rhinometas*, coming the second time to the Throne, depos'd and banish'd unjustly the most holy Patriarch *Callixtus*, and plac'd *Cyrus* a Recluse of *Amassris* in the See. Now observe, that *Callixtus* did not separate himself from the Church and from *Cyrus*, upon the account of his unjust deprivation: and that *Cyrus*, together with those he had ordain'd, were received by the Church.

Artemius, otherwise nam'd *Anastasius*, being advanc'd to the Imperial Throne, * upon the death of the Patriarch of *Constantinople*, constituted in his

* So indeed the MS. *Anastasio & Basilidio ἐκκλησιαστικῶν, ὡς ἐκκλησιαστικῶν & μετὰ τὸν ἐκκλησιαστικόν, i.e. the Bishop of Constantinople be-*

his place the most holy
Germanus Bp. of Cyzicus.

ing dead: allowing *ἐπισημίων*
(which I do not remember
to have read) to be for
ἀποσημίων. But this being

not true in matter of fact, (Zonaras Tom. 2. p. 98. οὗτο· δ' Ἀσσι-
μι· & Παύλος· χλ· Ἰωάννου τῷ Ἀρχιεπισκοπῇ παλατιῶντος δεῖν, ὅτι μὴ ἐγ-
δόδεξον, ἐν τῇ τῇ ἐκκλησίᾳ καὶ τῇ αὐτῇ, καὶ τῇ αὐτῇ ἐν Κυρίῳ Γερμανόν·)
I believe the Author might write thus; τῷ Ἐκ τῆς πόλεως ἐκδοχθῆναι·
or, τὸν Ἐκ τῆς πόλεως ἐκδοχθῆναι. i. e. ejecting the present Patriarch
out of the See.

Then *Leo Isaurus* obtaining the Empire, and
furiously raging against the Sacred Images,
banishes the holy *Germanus*, and places *Ana-
stasius* in his Throne.

Fifty six years after, the sixth General Coun-
cil was call'd, which *Tarasius* was President of,
who had been consecrated Patriarch before
the Council was appointed; but whether by
Bishops that were for or against Images, is un-
certain. And all that opposed the Adoration
of Images, upon renouncing their Heresie,
were received by that Council.

Now in the time of this holy *Tarasius* there
happen'd that which follows. *Constantine*, then
Emperour, after he had
put away his * lawfull
Wife, and shut her up in a Nunnery, against
her will, espoused * and
ther, that had her self

* Maria.

* Theodote. MS. Ms.
καὶ τῇ ἑαυτῇ αὐτῇ· i. e.

One that was a Nun too. Theophanes and Zonaras call her Κυβηταρχία, Lady of the Bed-chamber.

Gospel, a manifest Adulterer. Upon this the Patriarch *Tarasius*

* MS. Ὁ ἡγούμενος οἰκονομῶν Which was the highest Ecclesiastical Office under the Patriarch.

been a Nun; and so became, according to the express Declaration of the Gospel, a manifest Adulterer. Upon this the Patriarch *Tarasius* refusing to officiate in so unlawfull a Marriage, *Joseph*, * the Steward of the Church, was so hardy as to perform the Office, and render'd himself thereby obnoxious to deprivation. The Patriarch attempting to deprive him, was deterred by the Emperour, who declared that, if *Joseph* was ejected, he would set up the Heresie of the *Iconomachi* again; which forc'd the Patriarch to receive him, though much against his will. But the Bl. *Theodorus*, Abbot of the Monastery of *Studium*, withdrew himself from the Communion both of Church and Emperour too: from the Emperour, as being Adulterer; from the Church; because it received *Joseph*, the Confirmer of that adulterous Match: And upon that account, he suffer'd a thousand Injuries from the Emperour. After this, *Constantine* had his eyes put out; and his Mother *Irene* took the Government upon her: She recalls the Bl. *Theodorus*, commends both him and *Tarasius*; the

the former, for his prudence in his care for the Church; and the latter, for his exact observance of Discipline. Then the Patriarch ejects *Joseph*, the cause of all this Schism; and he and *Theodorus* are at unity again. After this, *Irene* is depos'd, and *Nicephorus* the * *Treasurer* usurps the Throne, and *Tarasius* dies, and the holy Patriarch *Nicephorus* succeeds him: He constrains the Emperour to receive *Joseph* again, whom *Tarasius* had deprived. Upon which *Theodorus* a second time withdraws from the Church. A while after, that Emperour and his Son *Stauracius* dying, *Michael Curopalates* gets the Sceptre; and the Patriarch *Nicephorus* taking hold of that opportunity deprives *Joseph* again; and so he and *Theodorus* are reconciled. But those opprobrious invectives, that *Theodorus* during his banishment had used against the holy *Tarasius* and *Nicephorus*, were by no means approved of by the Church, * as proceeding from little ends of mind. For the holy *Methodius*, in his Epistle to the Monks of *Studium*, has these words;

* MS. Νικηφόρος ὁ ἀπὸ
Τριφυλῶν.

* So indeed the MS. α.
ἀπὸ μνηστῶν καὶ λανθάνει.
Perhaps our Author might
use an innovated word, μ-
νηστῶν, i. e. that those
contumelious Aspersions pro-
ceeded from the bitterness

and vexation of his mind, occasioned by his great sufferings. So Demosth. Orat. in Midiam, Τὸν ἀνὴρ τὸν τοῦτο μέγαν καὶ ναύβριον. Or even μὲν-τοῦ-κα may admit of that interpretation: seeing that S. Chrysostom seems to use it for quarrels and discontents between Husband and Wife, 17. Rom. ad 1 Cor. Ἐν τῷ ὅτι δι' ἐναντίας καὶ δι' ἑλλας ἀντιθέσεις καὶ μὲν-τοῦ-κα γίνεται διαφοράς οὐσίαν. Take which word you please, we may be certain that this is our Author's meaning.

ment, which he made at his death, makes this Ordinance concerning the Monks of *Studium* that refused to join in Communion with the Catholick Church; If they repent and come over to the Catholick Church, and renounce their Schism, let them be received as barely Christians,

* MS. Ἐν τῷ τ' Ἐκκλησίας Συνοδικῇ. i. e. in the Synodicon of the Church. By which is peculiarly understood that Decree that was made against the Iconomachi by the Synod at Constantinople under Michael and Theodora, A.D. 842. appointed to be read in the

If your Bl. Abbot had not retracted what he spoke against the holy Tarasius and Nicephorus, he should not have been Fellow-minister with us; we would not have receiv'd him into our Communion. These things are found in the second Book of the holy *Nicon*, in one of the Epistles of *Methodius*. The same holy *Methodius*, in his last Testament, which he made at his death, makes this Ordinance concerning the Monks of *Studium* that refused to join in Communion with the Catholick Church; If they repent and come over to the Catholick Church, and renounce their Schism, let them be received as barely Christians, but by no means be advanced to the Priesthood. Thus* in the Volume of Councils, which is read in the Church, as every body knows, all those things that were spoken and written against the holy Patriarchs,

triarchs, *Tarasius* and *Nicephorus*, are made an Anathema. And moreover, concerning the same Affair of (*Theodorus*) *Studites*, this also is written; *That the holy Theodorus did not do well in separating himself from the Communion of the Catholick Church, and the holy Patriarchs, Tarasius and Nicephorus; ** for they were then the Church. For if we cannot withdraw our selves from the Communion of any ordinary Priest*, without the sin of Heresie; how much less may we separate from the Communion of such holy, orthodox Patriarchs, the Luminaries of the World? And although the holy *Theodorus*, now with God, was so far hurried away, as to make this Schism; yet afterwards he relinquisht it, and set himself right again, as the holy *Methodius* manifests in the foresaid Epistle. And the saying of the Prophet *David* was fulfilled in this holy Man, *Though*

Greek Churches every year upon the first Sunday in Lent.

* Ἀπὸ τοῦ ἱεροῦ τῆς ἐκκλησίας.
 * Εὐχαριστία.

* MS. Εἰ δὲ τὸ πρῶτον ἱερὰς ἐκκλησίας χωρίσας ἑαίς αἰσῶσι; which may be thus interpreted; If we may not separate from the Communion of any ordinary Priest, except it be for Heresie. Agreeably to the first and last Paragraphs of this Treatise.

he

Phil. 37. 24. The MS.
has here καλαπεχθιστος,
instead of καλαεχθιστος.

and (2nd ed.) to

he fall, he shall not be ut-
terly cast down; for the
Lord upholdeth him with
his hand.

After this, during the Reigns of *Leo Arme-
nius*, *Michael Traulus*, and his Son *Theophilus*,
successively for the space of twenty six Years,
there was not one orthodox Patriarch; but all
were of the Sect of the *Iconomachi*, and main-
tained the Opinion of the Emperours. But
after the death of *Theophilus*, his Wife the
blessed *Theodora*, together with a Synod,
plac'd the holy *Methodius* in the See; who was
succeeded by the great *Ignatius*.

This whole Paragraph
is thus in the MS. Βασιλευ-
σις τῶν πικρῶν Μιχαὴλ καὶ
Θεοφίλου, ὁς συνεβόησε τῷ
αὐτῷ νόμῳ, καὶ διὰ τοῦτο ἀπέ-
στειλε τὴν ἑκκλησίαν ἐκ τῆς ὁμο-
δοῦς, καὶ ἀπεβόλησε τὴν
ἐκκλησίαν καὶ τῆς κοινωνίας.
Ἐν τῷ αὐτῷ ὁ Κωνσταντῖνος πάλιν
διὰ τὸ ἀγεῖν τῶν τῶ βασιλέ-
ως καὶ νόμων, ἐπεὶ καὶ ἐβό-
ησε, καὶ διὰ τοῦτο ἀπέ-
στειλε τὴν ἑκκλησίαν, καὶ ἀνέβησε ὁ
Θεὸς ἀπὸ αὐτῆς. Where, as
such mistakes are too fre-
quent in ancient MSS.
καὶ Θεοφίλου is put instead

Then *Michael* reign-
ing with his Mother *Theo-
dora*, was, together with
her, corrupted, and was
therefore sharply reprov'd
by the holy *Ignatius*, and
excluded the Communi-
on of the Church: *Cæ-
sar* therefore, being able
to doe what he pleas'd
by his Imperial power,
depos'd and banish'd *Ignatius*,

tius, and establish'd *Photius* in his stead.

of Καῖσαρ Βάρδας. So that the passage must be read thus; Βασιλεύοντι γὰρ τῷ Μιχαῆλ, ὁ Καῖσαρ Βάρδας ὡς

συμφερέσει τῇ αὐτοῦ νόμῳ, &c. *Caesar* in those ages was not a proper name, but the Title of one of the highest Dignities of the Empire. *Zonaras*, Tom. 2. p. 161. Οὗτοί τινες ὁ δὲ Στῆν· Ἰγνατίου· ὁ Καῖσαρ Βάρδας τῷ αὐτῷ ἀναίσιως ἀποπελάμνον, συμφερέσει δὲ λεγόμενον τῇ νόμῳ τῇ ἐαυτοῦ, ὅτι ἐκείνῳ ἐπιβῆναι πρεσβύτην ἐνόησε. The same is said by *Leo Grammaticus* and *Cedrenus*, &c. So that this passage ought to be translated thus; In the reign of *Michael*, *Bardas* the *Caesar* was sharply reprov'd and excommunicated by *Ignatius*, because he lived incestuously with his Daughter in Law. The *Caesar* having all the power in his hands, and leading the King's facility and dissoluteness whither he pleas'd, gets *Ignatius* to be ejected, and *Photius* set up in his place. All Historians mention, that *Michael* minded nothing but his pleasure, leaving all serious affairs to *Bardas*, his chief Minister of State.

After this came *Basilius Macedo* to the Crown, and he presently deposes *Photius*, and reestablishes *Ignatius*; but after the death of *Ignatius*, he again restores *Photius*. Which indeed is a thing to be wonder'd at. For if *Photius* was depos'd as an Adulterer and Usurper of the Throne, how comes he again to be promoted as innocent? But be it as it will, the Church however receives and acknowledges and honours them both, because Orthodox: and thus she says (in her Diptychs) *May the memory of Ignatius, Photius, Stephanus, and Antonius, the most holy Patriarchs, be ever-*

lasting : and whatsoever is spoken against Ignatius, and Photius, and Stephanus, and Antonius, the most holy Patriarchs, is an Anathema.

Now let the *Hearer* observe again, that even the holy *Ignatius* did not, because he was unjustly thrust out of the See, either recede from the Communion of *Photius*, or perswade the People to do so. For this is the scope and design of all the Histories that are here produced, To shew, that not one of all those Patriarchs, that were unjustly and uncanonically thrust out of their proper Sees, did ever withdraw himself from the Communion of his Successor, or perswade the People to separate from the Church; but that both they and the People continued in Communion, if so be their Successors were Orthodox.

After this, *Leo*, the Son of *Basilius*, being possess'd of the Imperial Sceptre, depriv'd that orthodox Patriarch whom he found in the See, and promoted *Stephanus*, his own Brother, in his room; one that was found indeed in the Faith, but nevertheless was made Patriarch contrary to the Canons. But no Schism was made in the Church upon that account. For *Stephanus* likewise was own'd and receiv'd by her. So that thus she speaks (*in her Diptychs*) *May the memory*

memory of Ignatius, Photius and Stephanus, the most holy Patriarchs, be everlasting.

The same Emperor *Leo*, surnamed the *Philosopher*, ejected the most rightfull Patriarch *Nicolaus*, a Man renowned for his Orthodoxy, out of the See; because he refused to consent to his fourth Marriage; and oppos'd him earnestly in his design of making it lawfull to marry the fourth time;

* and yet to continue in government, though in his room he advanc'd *Euthymius*, who was *Syncellus's* or *Nicolaus's* Assessor. Here observe again, that the Patriarch *Nicolaus* did not separate himself from the Catholick Church or from *Euthymius*, nor teach the People to do so; and that undoubtedly because *Euthymius* was orthodox.

therefore endeavoured to have those Canons superseded by a new Law; that should permit the fourth Marriage: which the Patriarch *Nicophorus* endeavour'd to obstruct, and forfeited his Dignity for it. Or, it may be our Author wrote *Nicolaus* i. e. to publish and promulgate it for the future.

* MS. *Nicolaus* & *re-
spondens* *his* *re* *is* *ma-
ritibus* *that is*; and to
enact a general Allowance
of it for the future: or
perhaps thus, adding *pro*
to bring his Son after him
into the Administration of
the Government. The Case
was this, *Leo* had buried
three Wives without any
Issue that lived; but had
a natural Son *Constantine*
by one *Zoe*, his Concubine.
Being willing therefore that
an heir of his body should
succeed him, he marries this
Zoe, to legitimate the ba-
stard Son. But the fourth
Marriage had been declared
by the Canons to be down-
right Fornication. *Leo*

Nay, when after the decease of the Emperor *Leo*, his Brother *Alexander*, that succeeded him, deposed *Euthymius*, and replaced *Nicolaus*, who was yet living, in the See, yet the *Ordinations* of *Euthymius* were not rejected, seeing that they were orthodox, and by an orthodox Patriarch. These things are written in the History of *Zonaras*.

The Emperor *Manuel* very wrongfully ejected *Cosmas Atticus* the Patriarch, a Man full of Piety and Goodness, and advanc'd another to his See. But *Cosmas*, though highly resenting this injustice, did not however either himself break off from the Communion of the Church, or incite the People to such a Schism. But he made this denunciation; *That the Empress should never have any male Issue*; which accordingly came to pass; for the Emp. *Alexius* was born of the second Wife *Mary*, that that was descended from the *Latins*. Upon

* MS. Κοστοστάφην πρὸς τὴν αὐτοκρατορίαν. Which probably is an Abbreviation of *Κοστοστάφης*: and must be thus translated, When one *Stephanus*, surnamed *Contostephanus*, that stood by. See *Nic. Choniates*, pag. 52.

this imprecation of *Cosmas*,
 * *Contostephanus* of *Scio*, one of the By-standers, out of zeal for the Empress, pressed toward him, to strike him, but was stopt by some body. Let him

him alone, says Cosmas, for he himself suddenly shall have a stroke from a stone; which accordingly came to pass. For not long after Contostephanus was kill'd with the blow of a Stone in the War at Coreyra. This is in the History of Choniates.

Μέγαλ Δύκαι σεβαστάδου
 * ἐπ' Ἀδελφῇ γάβρον *
 Κορυστῆσανον Στίφανον. And
 Cinnamus, p. 55. Τὸν δ'
 Γάβρον Στίφανον, ἐν Κορυσ-
 τῆσανον σφυρολογηθέντα, ὁ-
 μαδ' ἐκάλυν (Βεζυῖς δὲ τὴν
 ἡλικίαν αὐτῆς) ἐπὶ Κίρκου
 ἔτελλε.

The Emperor *Isaacius Angelus* finding *Basilus Camaterus* in the Patriarchal Chair, deposed him without any just cause, and promoted *Nicetas*, * the
 * M. Τὸν Σεμνότερον *
 Ἐκκλησίας. The second
 Ecclesiastical Office under
 the Patriarch, next to the
 Οἰκονομῶν τῆς Ἐκκλησίας
 mentioned p. 12. of this
 Tract.
 Chaplain of the Church to the Sec. A year after, he deposes him too, upon pretence of his simplicity and old age, and promotes *Leontius*, protesting that the Blessed Virgin (Θεοτόκῃ) appear'd to him, and bid him prefer *Leontius*, who was called Θεοτοκίτης from that occasion. Soon after not liking this *Leontius* neither, he again avers the Blessed Virgin had appear'd to him, and bid him depose him too; which accordingly he does, and sets up *Dositheus* Bishop of Jerusalem in his room. This giving general dis-
 satisf-

Satisfaction, *Dositheus* also
is ejected, and * another

• *Georgius Xiphilinus.*

put in his place. So in the space of nine years,
that *Isaacius* reign'd he made five Patriarchs
successively: By whom, as must needs be sup-
pos'd, there were many persons ordain'd. And
from them the whole order of the Priesthood
and all the Church is brought down to our
days. And 'tis a matter of admiration, that
in the reign of that Emperor, five Patriarchs
succeeding one another, and all alive toge-
ther, should not separate from one anothers
Communion; because one was put in and
another was put out, purely at the Emperor's
pleasure.

To conclude all in a word; One thing on-
ly was required by the Church, that the new
Bishop should profess the same (Orthodox)
Faith with the other that was depos'd; but
as for other Complaints and Accusations, that
ever and anon were made upon such Pro-
motions, except it were Heresie, she never
made any strict examination into them.

A N
A B S T R A C T
O F

This TREATISE: Being an Account, in short, of such Patriarchs as at several times have been unjustly depos'd by the Emperors, yet did not separate themselves from the Communion of their unlawfull Successors, nor perswade the People to do so, because the Successors were Orthodox.

IN *Arcadius's* Reign the great *Chrysostom* was unjustly depos'd: his Successors were *Asacius*, and the divine *Atticus*.

In *Theodosius Junior's* time the holy *Flavianus* was depos'd by the Heretick *Dioscorus*: his Successor was *Anatolius*.

In *Anastasius's* Reign, * *Euthymius* was depos'd: his Successor was *Macedonius*, and his *Timotheus*.

* M.S. *Euthymius*, read *Euthymius*, as before.

In

In the same Reign *Elias*, Bishop of *Jerusalem*, was depos'd: his Successor was *John*.

In the Reign of *Constantine* the Great, *Maximus*, Bishop of *Jerusalem*, was depos'd by the Bishop of *Cesarea* in *Palestine*: his Successor was *Cywill*.

In the Reign of *Justinian*, *Eutychius* of *Amasia*, Patriarch of *C. P.* was depos'd: his Successor was *John*.

In the same Reign, *Anthimus*, once Bishop of *Trebisond*, then Patriarch of *C. P.* was depos'd: his Successor was the most holy *Menas*.

In the Reign of *Justinianus Rhinotmetus*, *Callinicus* was depos'd: his Successor was *Cyrus*, a Recluse of *Amastris*.

In the Reign of *Michael*, the Son of *Theophilus*, the great *Ignatius* was depos'd: his Successour was *Photius*.

In the Reign of *Basilus Macedo*, *Photius*, the Successor of *Ignatius*, was depos'd: he

was

was succeeded by the foresaid *Ignatius*; and *Ignatius* again by him.

In the Reign of *Leo* the Philosopher, *Photius* was again depos'd, upon some false accusations which the Emperor brought against him: his Successor was *Stephanus* the Emperor's Brother.

Under the same Emperor * *Nicolaus* the Mystical (Philosopher) was depos'd: his Successor was *Euthymius* the Syncellus.

* MS. *Nicolaus* & *Mundanes*, which may be interpreted *Nicolam*, one of the Privy-Council.

In the Reign of *Alexander* the Brother of *Leo*, *Euthymius* the Successor of *Nicolaus* was depos'd, and *Nicolaus* again restor'd.

In the Emperor *Manuel's* Reign, *Cosmas Atticus* was depos'd, and succeeded by *Theodosius*.

In the Reign of *Isaacius Angelus*, *Basilius Camaterus* was depos'd, and succeeded by the Chaplain *Nicetas Mundanes*.

Under the same Emperor *Nicetas* was depos'd, and succeeded by *Leontius Theotocites*.

in the same Reign *Leontius Theodorus* was
depos'd, and succeeded by *Dositheus* Bishop of
Jerusalem.

In the same Reign *Dositheus* likewise was
depos'd, and succeeded by *George* Bishop of
Antiochia. His Successor was *Stephanus*
Emperor's Brother.

Under the same Emperor * *Wilelmus* the
Metaphysical (Philosopher) was
depos'd; his Successor was
Emperor's Brother.

In the Reign of Alexander the Brother of
Leo, Emperor the Successor of *Wilelmus*
was depos'd, and succeeded by *Wilelmus* the
Emperor's Brother.

In the Emperor *Manuel's* Reign, *Georgius* the
Emperor was depos'd, and succeeded by *Manuel*
the Emperor's Brother.

In the Reign of *Manuel's* Brother, *Georgius*
the Emperor was depos'd, and succeeded by the
Emperor's Brother.

Under the same Emperor, *Manuel* was de-
pos'd, and succeeded by *Manuel* the Emperor's
Brother.

